The Bombay Guardian.

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WEEKLY REVIEW.

—In *Regions Beyond* for Oct. last is a notice of the Rev. A. I. Towell whose case may be referred to as illustrative of what self-help can do. He was born of parents who were not in a position to give him a first class education. He also suffered from a very delicate constitution. At the age of 12 years, he learned the Hebrew alphabet from the headings of the 119th psalm. He laid out his spare pennies in the purchase of the *Popular Educator*. The hours not spent in manual labour he devoted to the study of Hebrew, Greek and French, and when he sought to join the Regent's Park College, Dr. Angus was surprised to find that the young mechanic was well and scientifically acquainted with those languages over which most students have to pore in college, and he had not been many months in college before he passed in ten different classes, including Hebrew, Greek, German, Latin, Ethics and Logic. Of late years he has been tutor in the East London Training Institute, where his extraordinary knowledge of languages fitted him to be useful to the students preparing to labour in foreign lands. Besides the languages mentioned, he understood Arabic. Chaldee, Syriac, Turkish, Persian, Sanscrit, Assyrian, Armenian, German, Swedish, Danish, Gaelic, Italian, Spanish, Portuguese, Ethiopic, Zulu and others. He died last August, rejoicing in the Lord that had bought him.

—In the same journal is a letter from a missionary in East Africa who speaks of the difficulty of conveying spiritual ideas in the language of the people. He says: 'If we speak of heaven, and tell them of the glorious mansions prepared for those who serve and love the Lord, the only word available for *mansion* expresses a hut built of mud and grass!'

—We have received the report of the Madras Medical Mission for 1877 and 1878. This mission was hitherto supported partly by the Free Ch. Mission and partly by the Edinburgh Medical Missionary Soc., but has now passed under the exclusive management of the Free. Ch. Mission. Until lately medicines were obtained from the Medical Stores free of charge, but a recent Gov. order discontinues gratuitous supplies of medicine to charitable institutions. This Mission has dispensaries at Black town and at Royapooram, and the number of new cases treated last year was 30,350 from all castes and classes, but chiefly from the very poor. There are 14 students in the Medical Class. Connected with this medical mission is a Tamil church, numbering 32 adults, of whom 5 were added last year. There is also an English congregation.

—Our Hindoo friends have been somewhat taken by surprise. Just as they were about reaching the conviction that Hinduism had nearly fulfilled its Mission, and were beginning to consider what they should adopt in place of it, there came to Bombay from the far west, the land of utmost progress, these so called Theosophists, in the attitude of humble supplication, with joined hands, asking for the crumbs that may fall from the table of Hinduism. The advanced thinkers among the Hindoos were congratulating themselves that they had so far escaped the curse of isolation imposed upon them by their religion, which required its votaries to believe that they were the only people to whom it was permitted to know the mysteries of true religion, all the rest of the world being *mlechas* everlastingly exiled from the truth. At such a moment, how startling to receive such a deputation from the far west, assuring them that the Vedas are indeed the *ne plus ultra* of divine knowledge, and humbly entreating to be allowed to deliver them from that direst scourge of humanity, Christianity. We cannot but hope that the humble suit of these pilgrims from the west will be granted and that as much of Hinduism as may be imparted to Mlechas will be vouchsafed to them, and that they may even be allowed to constitute a new caste, not too low down in the *atishoodra* division.

—Our esteemeed contemporary the *Bombay Review* is a good deal shocked by the following paragraph from S. Africa:

"Personally I shall be a great loser should war ensue, and I earnestly desire and pray that a peaceful, and righteous settlement of Zulu difficulties may be arrived at; but when I think of the grinding tyranny, the bloodshed in Zululand, the oppression, *and the doors shut against messengers of the Prince of Peace*, I say, though I perish in the storm, let it come rather than that the present state of misrule and heathen darkness continue for a single day longer."

It may help to explain matters if we state that this paragraph is from a letter written by a missionary, the Rev. Mr. Robertson. Our contemporary is, we believe, opposed to all war, on principle, and is also opposed, we judge, to the transfer of power from a Native Government however bad to a foreign Government however good. Now we are heartily of accord with the *Review*, in his opposition to war as a means of settling difficulties, and consider that the continued disposition to settle them in that way, in the 19th century, is strong evidence of the invincible depravity of mankind. At the same time, we can conceive that the Rev. Mr. Robertson is not such a monster as our contemporary would make him out.

"To compel Cetywayo to receive said messengers, war and bloodshed, widespread misery and havoc, must be inflicted on him and his subjects. Worst of all no account is taken of the settled feeling of horror against, and aversion from the hypocrital professors of a love for the "Peace" which, to the untutored Zulu mind, will hereafter mean the slaughter of his relations and the laying waste of his fields and kraals. How can professors of a religion of peace reconcile it to their consciences to ally themselves to, and look for success from War?"

Two armies are drawn up against each other, ready to engage in mortal strife. Happily, we induce the men of one army to make a pile of their weapons and burn them up. They are now subject to the other army. We have done away with the necessity of war, but the question arises, How does the party in power use its power? If at the end of the year we find that more persons have been spoiled, killed and wounded than if it had been a year of war, in the technical sense, it will not appear to us that that method of doing away with war is a very good one. Well, the argument is that under the government of Ketshewayo, there is perpetually a condition like that we have pictured. A missionary who has been a personal witness of the atrocities perpetrated by the man who is at present in power, and whose heart has been drawn out in earnest desire for the amelioration of the condition of the people, may, perhaps, be pardoned by thoughtful men for the expression of an opinion that it would be a good thing for the country if a better Government were introduced, even if accomplished by means of war. We have an utter detestation of war, but not greater than we have of reckless and sanguinary misrule, and history points to more than one instance of a century of peace and prosperity purchased by a short preliminary contest. But the war which the Cape Government is waging, is not for the purpose of opening up a way for missionaries. Missionaries have been in the Zulu country for 44 years. In 1835 two bands of missionaries established themselves in that region, one in the interior, 500 miles from Natal, under the chief Moselekatsi, who gave them permission to settle in the country and promised them protection, the other in the maritime country under the chief Dingan, who gave them permission to form a station at his capital. This was eight years before Natal was made an English colony. The *Natal Mercary* of Sept. 19th last, noticing the death of one of the American missionaries among the Zulas, says:

"It is sad to think how the old standards of the American Mission are dropping off. For their consistent pursuit of their proper calling, and their persistent abstinence from political intermeddling, they deserve all credit and hearty esteem."

—It appears that a large number of people who were saved from starvation during the famine in the southern part of this presidency, by the kind efforts of the German missionaries have been excommunicated for having availed themselves of this aid. We are not sure but that we ourselves are guilty of having contributed to this dire result by receiving and forwarding aid for those starving souls. Caste, speaking by the mouth of its authorized interpreters, declares that

these persons have been guilty of a great crime in accepting deliverance in such a form. They ought to have died; then caste would have suffered no reproach. It is in vain that these poor creatures say to their Caste-directors, why did you not save us? Why did you not give us to eat and drink? Caste replies: that is not our business; but it is our business to pronounce the curse of excommunication upon those who receive food from Christians. Had you simply been guilty of theft, or of adultery, or of forgery, or even of murder, we would have allowed you to continue in the enjoyment of caste privileges. It is your sin that you are alive to-day.—We confess that we cannot bring ourselves to condole with those who have been put under this ban; on the contrary we congratulate them on the wall thus raised between them and a system that is so fatally inimical to their true interests.

—We are favoured with a copy of the *Vedarthayatna* or Attempt to interpret the Vedas, for August last, containing hymns of the Rig-veda sanhita 116-119, in Sanscrit, Marathi and English, with Marathi exegesis. We commend this work to "the pilgrims of the west."

—Dr. S. Merrill, Archeologist of the Am. Palestine Exploration Society, has been contributing to an American paper some interesting notices of the country east of the Jordan. The phrase 'Syrian desert' applied to this region is, he says, very misleading.

"The country from Mount Hermon and Damascus on the north almost to the Arabian desert on the south, and from the Jordan eastward as far as men have explored, is for the most part one of great natural fertility, and skillful husbandry under the protection of a good government could make it one of the gardens of the world."

The Turkish Government, instead of encouraging the cultivator, only throws obstacles in his way. The tax gatherer will take the best year in five as the basis of his estimate. Olive trees do not begin to bear till long after they are planted; but every tree is taxed yearly whether it bear or not. Consequently no new trees are planted. Were the needed encouragements held out, the soil of Syria might be made to yield (as it certainly did in ancient times,) a vast revenue. Here is what Dr. M. says about a railroad through this country:

"The roads in Syria are at present only paths or trails full of rocks and stones, along which it is difficult for loaded animals to pass. A railroad connecting some of the Moabite and Hauran cities (that is sites of ancient cities) with Damascus, following perhaps the line of ancient Roman roads which were generally built both straight and level, and running thence to the sea-board, provided the present ruinous system of boxing the farmers could at the same time be remedied, would do much toward redeeming the country to a condition of prosperity, and as a measure of political economy it would be a step toward a true and permanent reform which everywhere in this empire is so sadly needed."

—We are in the midst of the abominable Holee festival, when it is piety for men to make themselves as vile as possible, and address every woman they meet, with the filthiest language known to them, and the vocabulary is by no means limited. On the supreme day of this delectable festival, nothing is sin, the gods having granted this one day of unlimited licence. The law of the land remains in force however and the police retain their ground, so that iniquity has not all the liberty that the Hindu gods would give it.

—We regret to state that the Rev. J. J. Hull of the Am. Presb. Mission, Kolapore, has been obliged by failing health to leave for America. He has been about six years in the country. He has been suffering for many months and precluded from active work. We hope sincerely that the change of clime may result in his recovery. The Rev. Mr. Gillespie of the Irish Pres. Mission, Ahmedabad, has also left for Europe. He has been ten years in the country. The Rev. Mr. Beatty is now in charge of the work at Ahmedabad.

—Let not him that girdeth on his harness boast himself as he that putteth it off, said a certain king of Israel. It would have been well if Lord Chelmsford had remembered this saying and not used the boastful language that he did in addressing his men, when about to lead them against the Zulus. "It is likely that the enemy will outnumber us ten or twenty to one, but being undisciplined hordes, the greater the odds the better will be the targets for our breech-loading weapons." A very few days elapsed, and a Zulu force between ten and twenty times as numerous as the British force fell upon the latter and instead of being defeated, succeeded in annihilating them, and quietly took possession of the breech-loading weapons. 'The race is not to the swift nor the battle to the strong.'

—Tht mail just in brings us the Memorandum by H. M.'s High Commissioner in S. Africa issued just before the commencement of hostilities and dated Jan. 13, only nine days before the disaster. It reviews the course of events which led to the war, in 27 paragraphs. Ketschewayo owed his peacable succession to the throne in 1872, to the previous recognition of the British Government, and entered into engagements with the latter, which he has since studiously violated. He appears to have been seized with the Napoleonic fever, and to have imagined that he was dostined to subdue all S. Africa to his own ruthless sway. The 12th para, of the Memorandum says:

"Since his installation, the tone of Cetewayo in his communications with the Natal Government had essentially altered, notably in reply to a remonstrance addressed to him by the Lieut.-Governor of Natal regarding the barbarous massacre of a number of young women by the King's order. Cetewayo addressed the Government of Natal in terms of unprecedented insolence and defiance, affirming his irresponsibility to the Natal Government for anything he might please to do, denying his solemn promises at his installation, and declaring his intention of shedding blood in future on a much greater scale than in the massacres referred to in the Lieut.-Governor's remonstrance."

In the next para. mention is made of the missionaries in these terms:

"13. The declarations, made in 1876, were followed up by a course of intimidation pursued towards European missionaries, Germans, Norwegians, and English, who had been long settled in the country with the full permission of Cetewayo's predeccssor. Three at least of the missionary converts were, on various pretexts, killed, ostensibly by the King's order, and certainly by his tacit permission and sufferance; others were threatened and hunted but to be killed; and the missionaries and their remaining adherents were driven to fly from the country for safety. It is only justice to the missionaries to note that there was no accusation of disloyalty or of misbehaviour to the Zulu King, nor of any other sufficient reason for the King's wishing to withdraw the permission given to them, many years before, to live and teach in the country."

The fact that these men were missionaries and not artisans, doctors or cultivators, does not seem to deprive them of a claim to the protection of their respective Governments, permission to settle and preach having been distinctly accorded them by the Zulu king.

—The *Indian Mirror* is informed that there is no foundation for the report that the Viceroy presented a gold medal to Miss Cooke, the equestrian, or sanctioned the inscription upon it; and says that he has ordered the said inscription to be erased. We are heartily glad to hear it, and would like to see some apology from the correspondent who gave publicity to the statement on this side of India. At the same time, it appears there was an inscription which compromised H. E. the Viceroy, otherwise why should he have ordered its erasure? The marvel now is how any one could have dared to put such an inscription on the medal without the consent of His Excellency.

—The name of H. H. Aga Khan comes before us again in connection with the murder of a reforming Khojah at Kurrachee by another Khojah who claims to be an envoy of Prince Aga Khan though he denies that any one stimulated him to commit the murder. It is another illustration of the fanatical spirit that animates these people.

—It is rather a humiliating subject of reflection that English traders have supplied the Zulus with breech-loaders, the king having ordered that every soldier should provide himself with one. They were introduced through Portuguese territory, and that quite recently when there was a probability of war between Kestchewayo and the British.

—We meant to have said something this week about the camp-meeting to be held in April, at Lanoli, but must defer it till next week.

The Bombay Guardian.

SATURDAY, MARCH 8, 1879.

CANDIDATES FOR BAPTISM.

We understand that in those parts of the Deccan where the work of evangelization has long been carried on, there is a great eagerness on the part of many of the people, especially of the lower classes, to make a profession of Christianity. It is not that they have a deep sense of sin and a conviction that Christ alone can bring them into reconciliation with God and give them victory over their evil desires; but simply a desire to be officially connected with Christians. The American missionaries are not accustomed to baptize persons who come with no more spiritual enlightenment than is implied in such a desire as we have referred to. They look upon baptism as a consecration of the person to Christ, and they think that it behoves the party receiving baptism to understand what is involved in such consecration; what Christ demands of his followers, what he will do for them and what he will not do for them. The S. P. G. missionaries are on the other hand ready to administer baptism to such persons

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[Supplement to the "Bombay Guardian," 8th March 1879.]

BOMBAY, *8th March*, 1879.

DEAR SIR,

To meet a felt want in Bombay it is proposed to open an Hotel on Total Abstinence principles in or near the Fort or Byculla, to be called "THE BOMBAY TEMPERANCE HOTEL." In the establishment of such an Hotel, the great essential is an efficient and interested Manager, who would combine experience with steadiness of character. Such a gentleman has offered his services, and it is deemed desirable that steps should be taken to raise sufficient capital.

Arrangements will be made for supplying both religious and secular newspapers; a circulating Library, in connection with the Establishment, providing good wholesome reading, is contemplated; as also a Refreshment Room available for those employed in business, where Tiffin and Tea, &c., may be had. Every inducement will be offered consistent with economy, comfort and respectability.

As regards the internal economy of this Institution two or three schemes, worked out in detail on the fair principle of business equivalents, will be considered, and the best will be adopted by the Managing Committee to be appointed in the regular course at a general meeting. At this meeting the Articles of Association will be discussed and determined upon strictly on the safe basis of a Limited Liability Company. All total abstainers, the friends of Temperance reform generally, European as well as Native, and the Christian public at large, are cordially invited to extend their sympathy and support to this undertaking, and to enrol their names on the list of shareholders at the earliest date. The shares represent only Rs. 20 each; Rs. 5 to be paid on allotment, and the balance on demand, each call being made monthly.

As a preliminary arrangement only, the following gentlemen will register the names of intending shareholders:—

Rev. C. W. PARK, American Mission, Mazagon.
WILLIAM SIMPSON, Esq., Byculla.
GEORGE POYNTER, Esq., Berkley Place, Byculla.
A. RULE, Esq., Parel.
R. GILBERT, Esq., *Solicitor*, High Court.
C. W. L. JACKSON, Esq., *Barrister-at-Law*, Fort,
W. M. TENNENT, Esq., Elphinstone Circle.
JOHN SCOTT, Esq., Elphinstone Circle.
J. MCLEAN, Esq., Lower Colaba.
WILLIAM CLEMENT, Esq., Boree Bunder.
Rev. B. BLAKE, B. D., Free Church Mission. } *Hon. Secretaries, Bombay*
W. A. E. BOYD, Esq., Near Grant Road Station. } *Temperance League.*

ASIATIC SOCIETY MUMBAI

at once and trust to post-baptismal influences to accomplish the measure of enlightenment that is needed in order that a man may lead a worthy Christian life. This matter has been discussed in the last number of the *Indian Evangelical Review*, in a paper by the Rev. W. Milne and another by Bishop Caldwell. Mr. Milne says: "when all is said that can be said as to the motives of conversion, when in many cases these have been searched out, weighed and found wanting, there still remains the important fact that multitudes of people, for some reason or other, are professing their desire to renounce idolatry and submit to Christian instruction. The question to be considered is, how should such movements be met by the Church and her missions, and what value are we to attach to them"? Mr. Milne is of opinion that the churches and missionary Societies ought to encourage rather than discourage such accessions. He would have them received enquirers, seeking instruction. We wish that Mr. Milne had stated explicitly what he means by receiving them as enquirers. Would he have the missionaries baptize them? There can hardly be a question as to the desirableness of encouraging such inquirers to stand fast whereto they have already attained, with a view to going forward; but the question is, may they be baptized? Is there not the danger that if they are baptized they will take for granted that they are Christians, and their own experience will become to them the definition of Christianity? Beginning without the Spirit, they will be likely to persevere on their own line of things. Specially when such persons are brought in in large numbers to the fold, will not the tendency be to Hindooize the church by the recognition as Christians of a mixt multitude who retain to a great extent the ideas begotten of Hinduism? We can conceive of cases in which it would be well for the missionary to bring the such applicants for baptism face to face with the church, explain to them what is implied in Christian baptism, namely, a full surrender of themselves to Christ who will give unto them his Holy Spirit to guide them and give them victory over sin, dealing faithfully with any illusions they may have as to the temporal advantages of Christianity, pointing clearly out what they may have to suffer; and when they consent to such surrender, baptize them and get the whole church to pray then and there for the descent of the Holy Spirit upon those who have given themselves publicly to him for time and eternity. This we suppose to have been essentially the method pursued by the Rev. Mr. Clough and his colleagues of the Am. Baptist Teloogoo Mission last year. We have no accounts of any greater accessions, in the same time, than of those who were baptized on the profession of their faith by these missionaries. They did not reject any of those who came to them, neither did they baptize them upon the simple expression of their desire; but they seem to have believed that God was willing to convert these souls, and to apply the truth at once to their consciences when that truth was faithfully presented.

Bishop Caldwell, in the paper to which we have referred, says: "I think it to our best plan to follow the example of our Lord and his apostles, who taught all who would listen to them, and received all into the Christian fold who were willing to enter it." This expression seems to us to need some modification. Those who heard our Lord preach, knew someting of what was involved in discipleship; if not, he assuredly required them to understand it before he received them as disciples. The command to make disciples of all nations, "makes it perfectly clear to me," says the Bishop, "that the Church in all ages has acted rightly in endeavouring to make her ministrations universal, and her fold commensurate with humanity, leaving results with God, and that we shall not greatly err if we are content to follow in the church's lines." We can confidently leave results to God, when, in sowing the seed we follow the instructions of the Master. The first chapter of the history of the world's evangelization is the book of the Acts; and in this we do not—as it seems to us,—find any warrant for the indiscriminate baptism of all enquirers. At the same time, we would not have any discouraged who wish to renounce idolatry and become Christians, even though they may have (and are pretty sure to have) utterly defective views of what Christianity is. Receive them as catechumens. In primitive times, those who were received as catechumens were not then baptized; they received the imposition of hands, publicly and ceremonially, with prayer. This would answer the purpose, or have the significance of a public renunciation of heathenism, and would be like breaking down the bridge behind them.

THE TRUE PHILOSOPHY.

THERE are many different philosophies among men, but there is one which has an almost universal sway over them, and it teaches that the supreme need of man is to have his inclinations gratified. Accordingly we find that men are every where and always striving with all their powers to obtain that which, they think, will furnish them with the means of gratification. And as there is a universal competition for the same thing, the number of blanks in the lottery is very great. Most people think that wealth will give them the power they seek. But there is not a man living who cannot testify that the gratification of his desires has often cost him a great deal more than he gained by it. A momentary pleasure has involved a thousand moments of pain. One would think that it would suggest itself to every one that instead of laying himself out to procure the gratification of his desires, it would be infinitely wiser to ascertain what desires are worthy to be gratified; what desires may be trusted; what inclinations are friendly aud what are inimical. It may be that we have inclinations that will work our ruin; for we every day see men ruined by their inclinations. If we believe that this universe is administered by a wise and good Being we must conclude that only those inclinations in us which, if gratified, will work favourably to our fellow-men, can safely be trusted.

A wise and good ruler will aim at the highest welfare of all, in the inclinations given to each; and if we have inclinations the gratification of which is not fitted to promote the welfare of all, we may know that the disorganizing influence of sin has brought this about, and that these inclinations are just as inimical to our true good, as to that of others. Messrs. Hennessy and Co are doubtless of opinion that the best thing they can do for themselves, is to drive the greatest possible trade in brandy; but the business works an enormous amount of mischief to men, and it cannot possibly be that it shall be in the end found really profitable to them. We give this as an illustration. Wherever we look, illustrations abound, and make it evident that men have utterly failed to understand even the wants of their own being. Could a man make a greater mistake than to be spending all the powers and opportunities of his own existence in this world, in seeking what at the end he finds out to have been prejudicial? If men make such tremendous blunders with regard to the conditions of their own mundane existence is it to be wondered at that they should greatly blunder when they come to talk about things relating to the matter of salvation? He is wise who begins by questioning his own inclinations, and demands of them proof that they are friendly and not inimical. A man would be delighted if he found in his garret, some long overlooked heirloom worth a thousand pounds; but every man has in-doors a greater heirloom than that; let him just give up those desires for unpossessed things that are now in his heart, and seek to get out the hidden good contained in what he has. Let him say to himself: God has placed me where I am and therefore it must be the best place for me at this time; let me find out how much there is in these circumstances that is quite compatible with happiness. Abstain (says the apostle) from fleshly lusts that war against the soul. It is the desire for that which we have not, that more than any thing else, hinders us from perceiving the good in what we have. Our circumstances can hardly be so mean and forbidding but what somebody has in just such circumstances had a heart full of joy; not, indeed derived from the material possessions, but from that which is freely offered to all, and which the greater part of mankind allow themselves to be cheated out of, in their eager pursuit of what they have not.

THINGS OF GOOD REPORT.

"WHATSOEVER things are of good report," says Paul to the Philippian Christians, "think on these." He does not mean merely things that are reputable, but those that are worthy of repute. A great many things are highly reputed in this world that are not in themselves worthy of the attention of Christians. In fact, in nothing is the alienation of the world from God and from truth more apparent than in the nature of the things that are made the subject of ordinary report. The commonest of all questions is—What's the news? that is, what is reported? What are men talking about? The daily newspaper is the answer to this question. If the Athenians in the days when Paul visited their city had had a newspaper, we can imagine what sort of representation whould have been made of the tent-maker, and of his attempts to persuade the people to ignore the religion of their forefathers. He and his work would not have been well reported of. On the other hand if some Roman official, living a life of voluptuous leisure and selfish indulgence,

but with a nice taste in pictures and statuary, had come there, a whole column would have been too small to tell of the house he had taken, his retinue, his entertainments, &c. &c. If there has been a scandal in any family, if any outrage has been committed, people are wonderfully interested. But the newspapers do not care to inform their readers who have turned from idols to serve the living God, who is adorning the doctrine of God his Saviour, in other words, of such things as are recorded in the Scriptures. Nor does it matter. Only it shows that men generally are interested in very different things from those that are honourably mentioned in the Scriptures. Things of good report are those that will bear the light: that can be thought of and spoken of without detriment to the mind; things the mention of which is likely to be beneficial to those we talk to. And why should we not try to make our lives such that the record of them will be likely to animate our fellow-men to run in the ways of righteousness? Let us carefully exclude from our lives every thing that will not tend to benefit those who look to us as examples. Paul says that a widow has a claim upon the Church only when she is well-reported of for good works; Timothy is said to have been well-reported of by the brethren; and we are told that an elder must have a good report of them who are without. Peter says: Having a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

REMINISCENCES. IX.

Several pages in H.'s journal are given up to a record of certain things that occurred during the passage of the vessel to France. There were a great many passengers; but, judging from the record, a few individuals managed to live in a sort of *Chateau d'Espagne*, ignoring the rest of the world, and their castle in the air dissolved when they touched *terra firma*. Three young men, two from the United States, one from the West Indies, became very intimate; a young lady, French, but brought up in Philadelphia, exercised for the moment a great fascination over one of them who was led to believe that his feelings were thoroughly reciprocated; he confided the matter to one of his friends, and was surprised to learn that he had exactly the same story to tell; making a confidant of the third they found that his experience did not materially differ. There was a good deal that was melo-dramatic, but there is no use in raking up the old embers of folly.

We have undertaken to trace the mental development of this individual and deeply unpleasant as it is to refer to some of the things that belong to the record, we go on with it. Here are a few extracts from the journal kept after reaching Paris.

"Those things which I have recorded in the earlier pages, were soon forgotten. All trouble left my mind after the first week of absence. Happy that disposition mine which lets no unnccessary and evitable sorrow prey on my content. I could soon smile and say of the sea events, vanity, vanity.—I have seen Paris, mixed in its amusements, seen its curiosities, observed the character of its people, scoffed inwardly at the severity of the Government and the sufferance of the French, till I am tired. I want to be alone. I long to take the pen dramatic in my hand. The intervals between my tragedies are always tedious. I shall not cease to write them until I acquire some reputation as a basis whereon ambition can construct. Hours, days, months slip away. I feel myself growing old and the goal not reached.

Yes, one stage of my race I have gained, I am satisfied that my last, "Oluph," indicates a mind above mediocrity. That only of all that I have written, can I read. And I will declare to these pages what shall not fall from my lips, that be the manner in which I have treated the subject good or bad, yet the subject is one of the finest that I have ever seen treated.

Then wherefore should I despond? I never have, never will. From my infancy I have never doubted that I should attain eminence; it has been my determination, nor day or night have I forgotten it. I have seen no American newspapers since I left, and of course, have seen no criticism on Oluph. I have just learnt however that the *N. Y. American*, speaking of it, says: The paper and print are very good, but the matter unreadable. *Eh bien!*"

"I wonder if any one else indulges in the same kind of day-visions that I always have. I believe that not a day has passed over my head for years that I have not in a reverie dreamed a dream which described a whole existence. It is not mere castle building, for though I sometimes scale the world with its obstacles even to the loftiest pitch that ever man attained, yet oftener and indeed generally they are of a mournful tenor. I love to picture forth myself in the most melancholy, most unhappy situation. Loss of friends, relatives, property, aye, of limbs; alone with my gloom on some desolate rock, I long to taste misery, even the bitterest, to have the face of the world bent against me. Why is this? of what stuff am I made that situations which would make life a curse to another become dear to me? I remember indulging in that sort of aspiration in my 12th year. Is it that I feel powers within me that can only develop themselves in their strength when desolation is around? It is simply this, that I am of a tragic temperament. Give me some hut built upon a rugged shore with man behind me and the sea before me, the dashing of waves, the roaring wind and storm my inspiration, and I can live my life away in writing tragedies, careless of the judgment of the world and bodying forth my own society in the characters of my own creation. Yet I am very far from being devoid of human sympathies."

"Left Paris, Aug. 8; arrived the same evening at Fontainebleu; visited the palace which in addition to its beauty, I may say magnificence, is interesting from the historical associations connected with it. In this chamber Napoleon laid aside the robes of his supremacy; but the last moments of his greatness shall never come. Here, over this fireplace, with his head bowed down between his hands, for the first time hopeless, he sat apart from his officers wrapt in grief; here on this table he dashed off yonder abdication of the high places he had created unto himself, abdication which was no salve for the wounds of France, though charlatanism so cried it.—And in this court he stood among his children, remnants of armies to whom he had given unfading fame.—Oh soldiers! where was the affection you had sworn to him? Shall Charles X be more honoured in his flight from France, shall bands be faithful to him, and you on whom Napoleon had drawn the eyes and admiration of the world, not cling to him in his fallen fortunes? Yes, here, in this capacious court he stood, and like Romulus on the mount, surrounded by his nobles, disappeared from earth and left amazement on the faces of men and remorse in the breasts of some."

We need hardly say that a time came when Homunculus obtained a very different conception of what constitutes true greatness. Sens, Joigny, Auxerre, Avallon, Dijon, these places appear in the journal.

"Yesterday, we were rolling up the Jura pretty rapidly in the carriage. I was on the box and looked anxiously for an outlet to the valley and the road we were upon, for I knew that we approached Switzerland. I looked far ahead and fixed upon a point where we should catch the view; immediately and suddenly the road turned a corner, we wheeled about to the left, and looking up, before me was Switzerland, the Alps, Mount Blanc. What words can express my sensations? I never experienced any thing like the enthusiasm of the moment. Such a magnificent view I had not anticipated. At my feet were the curved bases of Jura, beyond, an immense plain where dwelt together Italy, (Savoy,) France, Suisse, with variegated tillage, rich and beautiful with the contrast of city and country; for there was Geneva; lake Leman too, like something I had dreamed of. Then the dark mountains, and far away their snowy tops inhahiting the sky."

INTERNATIONAL BIBLE STUDY.

March 16, 1879. Luke XXIV. 13—32.

"Two of them went that same day to a village." 13. This was the first Lord's day, but to them it was simply the first day of the week. One of them was named Cleopas; but we cannot say whether it was the husband of Mary, the aunt of Jesus, or another. One of the two at least probably lived at Emmaus; they seemed to be at home there, when they urged Jesus to accept of their hospitality (29).

"Three score furlongs;" seven and a half miles; so that these disciples walked 15 miles in going and returning.

"They talked together of all these things that had happened." If Christians would cultivate the habit of speaking of Christ, it would often happen that the Lord himself would join himself to them. Nothing in all the world has been so much studied as the Gospels; and yet we never can give our attention to them but that something new presents itself to us. Christians often weary themselves in seeking new snbjects of conversation, and very seldom do they find any thing that would have half the interest that a passage from the Gospels would have. If you will just go carefully over a single page, looking for points on which you need light, perhaps you would find a good number; keep these in mind; and when you are next in the society of Christians, ask thm what they think about these passages. "Jesus drew near and went with them." He had told his disciples that they should go before him into Galilee and there he would meet with them; and the angel who had appeared to the women at the sepulchre that morning had sent word to the apostles that they were to do as the Lord had commanded and go into Galilee, and the lord would there be seen of them. This was the Lord's arrangement, and if the apostles had exercised the faith that might reasonably have bee expected of them, they would have started off with alacrity on this first day of the week and gone with all speed to Galilee expecting that their risen Lord would there appear to them. But their unbelief hindered them from going; they wanted to have ocular evidence of the resurrection of the Master before they would leave Jerusalem. We incline to think that this walk to Emmaus

was intended to show that the Lord was minded to keep his part of the engagement. But their terrible slowness to believe made it necessary that Christ should meet them at Jerusalem.

"But their eyes were holden that they should not know him." The disciples were now to walk by faith and not by sight, and the forty days intervening between the resurrection and ascension of our Lord, were devoted to the breaking in (so to speak) of the disciples to the new order of things. Jesus is with these two disciples, but wishes to show them the grounds of their faith in the Scriptures, before becoming manifest to them. By what means they were made not to recognize him we cannot say. Christ's garments had been taken from him at his crucifixion; on laying aside the grave-clothes he had assumed other garments; when Mary Magdelene saw him at the sepulchre, her first impression was that it was the gardener; before his death the face of our Lord was marred more than any man's, through the agony of the garden, the treatment received at the hands of his enemies, the scourging, the heavy burden of the cross, requiring a helper to bear the other end of it. But when he rose it seems reasonable to suppose that he rose with a body freed from the infirmities which had hung around his closing hours. He arose in health and strength; and this would make a difference in his appearance. Still there may have been something more than this to cause them not to recognize him. Evidently he did not wish to be at once recognized by them.

"A prophet mighty in deed and word before God and all the people." 19. This was the testimony that had been borne in every place concerning Jesus, and no one had pretended to deny it but those who had positions which were likely to be compromised if they admitted the claims of the Galilean teacher. If men will recognize him as a prophet, they will be obliged to receive his testimony concerning himself; and if they do that they will find themselves admitting that he is the Messiah. For no true prophet of God can claim to be that which he is not.

"To-day is the third day since these things were done." These two disciples evidently remembered the promise that Jesus had given to his disciples long before his death, that he would rise the third day, or after three days, comparing the term of his disappearance to that of Jonah that they might the better keep it in mind. These two had been with the apostles in the early part of the day, and had heard the report of the women who came telling that they had seen angels at the sepulchre, who had assured them that Christ was alive; they had also heard the report of Peter and John who had visited the tomb and found it empty; but as for evidence that Christ had risen they had seen none; they found no angels there and concluded that some persons had amused themselves at the expense of the fond, simple women, and when Mary Magdalen came telling that she had actually seen her Lord, they thought it preposterous; of course Christ would have appeared first to the apostles, they thought. "O fools and slow of heart to believe all that the prophets have spoken." 25. Their folly was in not really believing what they professed to believe; the Scriptures of the Old Testament. Ought not Christ to have suffered these things and to enter into his glory? Is not this the distinct testimony of the Bible concerning the Messiah? This was the way that Jesus read the Old Testament; he did not more clearly read there that there was to be a Messiah than that Messiah was to be despised and rejected and die ignominiously for the sins of the people. What else is written in the 22nd Psalm and in Isaiah 53d, and in Daniel? There are many who fancy they are wise because they see not these things in the Old Testament and look down on believers as fools. But Christ is the wisdom of God and he assures us that it is the height of folly not to find an atoning Saviour throughout the Scriptures. The glory of the Messiah is in saving sinners and this he can only do consistently with the demands of divine justice by suffering in their stead, and draining the cup of God's indignation due to them.

"He made as though." He would have gone further; but was willing to stay if they urgently desired it. In this we have an illustration of the great fact that a course of action which seems good to God, is exchanged for another which seems good to God, at the earnest and believing entreaty of his children. God's will does not follow an absolute, unchangeable, iron path, but is deflected by the prayer of faith.

"They knew him." 31. When he thanked God in breaking bread they recognized him. They were probably bowed in prayer and not looking on Jesus; but they heard him speak to his heavenly Father and at once knew that no one ever addressed God in just that way, but Christ; but the moment their eyes were opened he vanished out of their sight. Christ was no longer to be known after the flesh.

"Did not our hearts burn within us?" This narrative is altogether one of exquisite beauty. It has wonderfully helped the people of God in all ages to realize the presence of Jesus with them in the journey of life and to know that he is spiritually discerned. Our hearts glow too when we converse one with another of Christ and are made sensible that he himself is in the midst.

CHRISTIAN POWER.

Paul's word came to the Thessalonians "*in power.*" To the Corinthians "in demonstration of the Spirit and of *power*. Paul also wrote to Corinth that the kingdom of God was "*in power*" not word only. From that Roman jail he reminded Timothy that "God hath given us the spirit of *power*." Peter's word had "*power*" and many were pricked in their hearts." "Felix trembled" at the *power*. Stephen had "*power*" which none could resist. (He was only a deacon). Philip (another deacon) had "*power*" to fill a whole city with "*great joy.*"

A quaker, passing by where a Methodist preacher was preaching Jesus, reviling, was smitten and began to cry for mercy,

Sammy Hick sought to lead a neighbour woman to God and she reviled only. But when he was gone she had not one moment's peace till he came again to pray for her.

A gentleman engaged in an ungodly business one day received a letter from a humble believer reproving him for sin. He was trembling as he stood with the letter in hand.

A young man who once came to a class-meeting to make disturbance, became spell-bound and asked to be prayed for.

A soldier, met by a friend, was urged to forsake his sin, and that exhortation rang in his ears day and night till he sought God.

A little girl one time addressed her prayerless father, "Papa, why don't you pray?" He heard these words in his office, in his carriage, at his table, till he did pray.

Finney's presence in a factory caused a number of employees to begin to cry for mercy.

Luke writes "and ye shall receive *power* after that the Holy Ghost is come upon you."

That some unseen yet mighty *power*, was given to the apostles and early and modern Christians, none can question. But can we ascertain why this power of God is not as manifest in believers of to-day as of yore?

God has denominated all "saved" men and women his "witnesses." The substance of our testimony is to "go and tell thy friends what great things God hath done for thee." This testimony is applied by the Holy Ghost to the consciences of our "friends."

Then note the elements of the power. The "power belongs to God." But we supply the conditions under which it is applied by the Holy Ghost.

1st A "full salvation" as the basis of a clear testimony.

2nd A clear testimony given for the Holy Ghost to apply to the consciences of men.

3rd Faith exercised on our part that the Holy Ghost should so apply the testimony.

Any deficiency in the 1st item gives a weaker thing for the Spirit to apply.

Any deficiency in the 2nd item abridges the matter to be applied.

Any deficiency in the 3rd item results in the withholding of power.

Oh give us a Holy Ghost experience, "cleansed from all filthiness of flesh and spirit" a "salvation to the uttermost," and what a testimony we can render.

How much power is lost here. Habits of bodily or spiritual uncleaness, sin rankling within hurts our testimony and God cannot fully recommend as a whole, with our hearts the harbour of any evil. "Wholly sanctified," "perfected in love" "saved to the uttermost" "cleansed from all filthiness of flesh and spirit," oh what a glad and thrilling testimony. And then the giving of it. Oh could we be faithful like Nelson and Hick, always at it, seeing our brother's soul more than his body, his moral state better than his earthly, could we but be so in love with souls that we could not see the sinner or think of him without being constrained to cry "Lord save my friend" and then be ever on the alert to warn and win, what a power might not the Holy Ghost burn into the hearts of sinners.

All redeemed to God now. Your every word strikes like a knell on the unconverted ear. Your songs, send thrills of conviction. Your entreaties excite misery or bring tears. Your reproof causes the offender to tremble. Your very person is made of God an instrument of "righteousness." You can send off a letter with the Holy Ghost hovering over it ready to drive it home as soon as it is read. You can send a tract that will thus fall like a thunder bolt among a man's sins. Yea, you and I may be filled with power. Then add to this a positive faith that groans out to God in agonizing prayer to apply this testimony to specific ends; for the salvation of certain souls, friends, relatives, our unsaved neighbors. Pray like Jesus and many of his servants all night and oft for the manifestation of soul-saving power, on individuals and communities. Christian brother and sister, be "baptized with the Holy Ghost and fire. Then "go—(go as your value their soul and your own) go tell your friends what great things God hath done for you." Do this with prayer that power may apply the testimony to specific end. Then keep on praying. And few sinners whose

hearts can resist this application of power. Then employ all the "*Christian possibilities*" in your reach, at any personal sacrifice. Your brothers and sisters, and fathers, and mothers, and neighbors and friends, will begin to come home to God a little more frequently.

God waits to give by us the same power as by the believers of the 1st century or of any later age. Shall we not supply the conditions. "*Christian Power*" is God's power by us or through us.

CAROLUS.

CORRESPONDENCE.

THE OPIUM REVENUE.

"*To the Editor of the Bombay Guardian.*"

DEAR SIR,—The Anglo-Oriental Society for the suppression of the Opium Trade, has now been in existence for more than four years. From the first we have had before our minds the importance of interesting our fellow-countrymen abroad in our work, as the following extract from the Introductory address in our monthly magazine *the Friend of China* shows:—

"A word in explanation of our title. The term Anglo-Oriental Society was designedly adopted to indicate the desire of the original promoters of the enterprise to unite with themselves in a common effort for the removal of a common evil, though affecting each in diverse ways, not only our fellow-countrymen resident in the East, but also the intelligent and philanthrophic among the natives of India and China. The widespread influence of English education in India, and the real though slow awakening of China to the power and importance of the modern civilization which knocks so loudly and persistently at her gates, leads us to anticipate that not a few among these ancient peoples will hail with joy this sign of a reviving conscience in the English nation, and willingly contribute their share of effort to achieve so desirable, though so difficult, an exploit."

We have not been altogether disappointed in this expectation. The people and some of the officials of China have responded to our appeals in a most gratifying manner. Kuo Sung-tas the late Chinese Minister in London has become a member of our Society. In Peking, in Canton, and elsewhere, Chinese anti-opium societies have been formed upon the lines of our suggestion. All the missionaries in China are heart and soul with us, and in the first general Protestant missionary conference ever held in China, they unanimously prepared a powerful appeal to the Christian Churches of this country and of the world, to pray and work for the removal of this great scandal and hindrance to the conversion of China. On the continent of Europe we have hearty sympathizers. The eloquent and thoughtful work on the opium Trade written in German, by Professor Christlieb of Bonn, has attracted much attention and has been translated into French and published in Paris. I see by a letter in the *Times* from Captain Fred. Burnaby, that the opium trade is brought as a reproach against our nation in the clubs of Seville in Spain. The United States Secretary of State the Hon. William M. Evarts puts a scathing reference to the opium trade in his last Report on the Commerce of China with America, addressed to the President. How is it that while these evidences of interest reach us from so many quarters, India is conspicuous by its neglect of this great question? I have read that in the course of the first Anti-slavery agitation in America, there was at one period what was called "a conspiracy of silence" against the abolitionists. The subject was tabooed in "good society," not admitted in the press, not tolerated from the platform, not allowed to be mentioned in religious assemblies. I am sure nothing of that kind prevails in India; still the fact remains that we have received scarcely any communications from India since our work began. Even the missionaries in India have taken no notice of it. There are a few exceptions to this neglect, among which I may mention the hearty support of your own valuable paper, which has frequently contained references to the subject we are concerned with. The Bishop of Lahore is one of our subscribers, and we have here and there a few helpers and sympathizers, but very few, so far as we know. How can this be accounted for? Probably it is that in the scattered communites of your vast peninsula the majority of our countrymen have not ever heard of our existence. I venture therefore to ask you kindly to insert this letter in your paper and to use your influence in making known the objects of the society. I shall also make so bold as to address a parcel of our publications to your care, in the hope that you wil distribute them as you have opportunity in your neighbourhood, or by means of missionaries, passing through Bombay.

Putting the case briefly, the Opium Trade has its origin in India, its market and its victories in China, and its protector in Great Britain. India gains an immense revenue, China suffers an immense injury, England by forcing the drug into China commits a gigantic injustice. But the responsibility of India is not slight, for England sins for the enrichment of India, and only persists in the sin, because India maintains that the opium revenue is indispensable. India therefore, public opinion in India, the statesmen and civil servants of India, have a large share of responsibility for this iniquitous and destructive traffic. Will none of them aid us by their sympathy, their prayers, their correspondence, their subscriptions, in our endeavour to awaken the national conscience of Great Britain to this great iniquity? Those who love India and seek its good ought to be alive to the grave peril to Indian finance in the rottenness of this opium revenue. Refuse to be warned in time, and it will one day fail you, and the loss will shake British rule in India to its foundations. We on our part have never forgotten the interests of India, and have urged that in the financial difficulties which must be met in order to get rid of the scandal, Great Britain should come to India's assistance.

Information about opium in India, its use among the Sikhs, the Rajpoots, and the opium-growers, would be useful to us. We have abundance of information about China, little about the effects of the drug in India. In return we shall gladly send to those who will write for them, some of our publications,

I am, dear sir, yours faithfully,
F. STORRS TURNER,
8 Buckingham Street, Secretary.
Strand, London, Feb. 12.

DEAR SIR,—No one who is watching the progress of science can be free from anxiety in regard to the cause of religion in the world. If all the pretensions of the extreme scientists could be realised, then there would be "no God, no soul, no moral faculty, no intellect of man," but I believe they will not be realised. For God is the author of the material world—its first intelligent and personal cause, and his relation to his creatures can never be disproved. 'The heavens declare the glory of God, and the earth showeth his handiwork.' The theories hitherto propounded by the scientists about the spontaneous origin of the natural phenomena, have not yet been satisfactorily established; the theory of evolution, though true within certain limits, does not in the least contradict the truth of an intelligent first cause. It is true that the realm of Theology is distinct from the domain of science, but still they are not so distinct that they can be completely divorced from each other. If they can be proved to really contradict each other, then one must be false, either science or theology. Theology is mainly based upon Nature, —Nature, as she reveals herself in the material and moral universe; and if the testimony of Nature i. e., true Natural science, is opposed to faith in a Personal Creator and Upholder, then the foundation of theology is undermined, and its "citadel" demolished. If God is not the author of the world, He cannot control its laws and agencies, and thus prayer, the soul of worship, becomes a mockery and lie. I do not understand what foundation the Editor of the *Dnyanodaya* has for this statement in this week's issue: "Science has to do with physical fact; but God is not a physical fact. Science has to do with that which can be seen, and measured, and weighed, and tested by observation and experiment. But the doctrine of the existence of a God or of the soul can be tested in no such way." Then in what way can it be tested? The teleological argument for God, the strongest and the most satisfactory proof that we have for the Divine existence, is based upon induction,—observation and experience, the very instruments whereby a scientific law or agency is discovered; and, in one sense, though God is not a physical fact in that He is a Spirit, he is emphatically a physical fact, in that we infer his existence from the works which he has made. The teleological argument is the chiefest argument of the Scriptures. David and St. Paul, both the most philosophical as well as the most earnest inspired writers—bear the highest testimony to it. Christianity cannot for a moment, yield the field of science—that is, the Creation of God—to scepticism. Let us not deny the power and glory of our God as testified by his works. Instead of divorcing God from Nature, His relation to her as her Lord should always be reconciled, and if anything appears to produce discord between Him and her, we should not seek to break the tie that eternally binds them. The signs of disloyalty and infidelity on the part of the bride are so only in appearance; when we are admitted to a closer knowledge, we shall see that the lovely maid is pure and chaste as the spotless snow that sleeps in solitary stillness on the bosom of the northern lakes.

N.

[In justice to the *Dnayanodaya*, we append the remarks upon which our correspondent comments: ED. *B. G.*]

"There is, however, some may tell us, an extreme of scientific thought, which *is* unfavorable, and properly so, to Christianity; and if it can be substantiated, must inevitably result in the destruction of the Christian religion. And what is that extreme position of the scientists, we ask? It is the position assumed by what may be called the "left wing" of the scientific host, that there is no God; that the universe is eternal; that man has no soul, except such a soul as is the product of material force, and the resultant of the chemical powers which are acting in his body. If now, asks some one, the scientific men can prove this theory, is not Christianity at an end? To be sure it is; there can be no Christianity if there be no God, and if man have no soul; and if it can be proved that the idea both of God and of the soul are unfounded, of course the battle against Christianity is won. And this is the extreme position of the extreme school of scientific thought.

We say 'scientific' thought, because this is the position which certain men, eminent in science, have taken. But let it be noticed that this is not *truly* scientific thought. Science has to do with physical fact; but God is not a physical fact. Science has to do with that which can be seen, and measured, and weighed, and tested by observation and experiment. But the doctrine of the existence of a God or of the soul can be tested in no such way. When therefore the scientific man lays it down as a doctrine which can be disproved by physical science, that God exists, he is going beyond the boundaries which are set for him; he is wandering from the field of science into that of theology; he must be met, not with scienti-

fic but with theological arguments. The doctrine of the divine existence is not a scientific doctrine; it is a theological doctrine. No scientific argument can be used against it. No scientific test or analysis can prove it. The fact, then, that certain professors of natural science declare that there is no God, proves nothing at all. That notion is not in any sense a deduction from the physical facts which they have noticed, but a product of their own imaginings. It is not science, but speculation. And other people have as much right to speculate as they.

Again, let it be noticed that this extreme and essentially unscientific position which is assumed by some, is not unfriendly to Christianity alone. If the battle is to be fought on this ground it is no longer a battle against the Christian religion, but against that which lies at the basis of *all* religion. Hinduism and Muhammadanism and Parsism are involved in the same warfare equally with Christianity. And not only that—morality too, and intellectuality, are in the same predicament."

Epitome of News.

Saturday, March 1.

—The Lughman Valley reconnaissance was, according to a Jellalabad correspondent, undertaken principally to seize Azimtoolla Khan, agent of Yakub Khan, who was sent to stir up the people against us.

—A flight of locusts about ten miles deep and five miles broad, proceeding southerly, passed through the Meerut district on Tuesday.

—The prize offered every five years, under the will of the late Dr. Swiney, for the best published treatise on jurisprudence, has been awarded to Deputy Surgeon-General Norman Chevers, M.D., F.R.C.S., late Principal of the Calcutta Medical College and Principal of the London Hospital Medical College, for his treatise, entitled a "Manual of Medical Jurisprudence for India." The prize consists of a silver vase of the value of £100, and £100 in cash.

Monday, March 3.

—A letter was received at Jallalabad on the 26th ultimo from Yakub Khan dated Kabul 20th, containing overtures for the renewal of friendly relations with the British Government. On the 28th another letter was received from Yakub Khan dated 26th, to the effect that since the despatch of his last letter news had reached Kabul on the 26th of the death of his father on the 21st, adding that as his father was an old friend of the British Government he sent this information out of friendship. The bearer of the letter is Shahgassi Shah Sowar Khan, nephew of Shahgassi Sheodil Khan. He was only two days on the road from Kabul.

—A report has been received through Peshawur that Mr. Scott, of the Survey Department, when surveying the Shamla route, eight miles from Michri, was attacked Saturday at 1 o'clock, and out of an escort of twenty men of the 24th Native Infantry, he lost four killed and one or two wounded.

—The Maharaja of Moharbhanj, in Orissa, has received the thanks of the Bengal Government in the *Calcutta Gazette* for his liberal donation of Rs. 20,000 for the benefit of the Cuttack college, which at the Maharaja's request, is in future to be called "The Ravenshaw College, Kattak," in commemoration of Mr. Ravenshaw's long and good service in Orissa.

—A Native karkoon in the P. W. D. a Brahmin, has just been hung in Poona for the murder of a boy aged 12 years. The boy was murdered apparently for the sake of his ornaments.

—The *Times of India* hears that in the course of a row between Europeans and Natives, in the Munmar bazaar, a Native was killed, Feb. 27.

—*Bombay Chr. Chronicle*: We are glad to hear that the work of the Frere-Fletcher Memorial school (generally known as Miss Prescott's School) has been steadily progressing since we chronicled the opening of the new building on the Esplanade, in March last year. At that time there were in all thirty-nine pupils—viz., sixteen Christians, eleven Jews and twelve Parsees. At the present time there are thirty Christians, twenty Jews, and twenty-two Parsees—seventy-two in all. The numbers have therefore nearly doubled in eleven months. Miss Prescott is now assisted by five teachers, who are all willing and helpful.

—We have been favoured with a copy of the Indian Railway Travellers' Guide, for March, published at the *Bombay Gazette* Office, price 8 annas.

Tuesday, March 4.

—General Biddulph reports from beyond Kandahar, that on the 26th February his rear guard, under Colonel Malcolmson, of the 3rd Sind Horse, one march behind the main body of the division, was attacked in the halting place at Kushi Makund by a body of Alizai, Durranees from Zamindawar, but they were driven off with heavy loss and pursued until nightfall. The enemy numbered 1,500 to 2,000, and fought desperately. Their loss is estimated at 150 killed. On our side Major W. Reynolds and five sowars of the 3rd Sind Horse were killed. Colonel Malcolmson was slightly wounded, and also eleven sowars.

—*Civil and Military Gazette*: The native town was thrown into a state of considerable excitement yesterday by the news of an atrocious murder having been committed on the high road between 9 and 10 A. M., near the carriage stand, opposite the British India Steam Navigation Company's Office. It seems that Mr. Lallun Allano, a trader of some standing and position among the Khoja community, engaged a carriage at the stand to convey him to the office of Messrs. Dyaram and Odharam, pleaders, and just as he was entering it a young man close by shot him through the right lung just above the breast. Lallun was immediately conveyed to the Civil Hospital, where the medical officer in charge, Mr. Sylvester, did all he could for him, but without avail. He died at 10-30, just an hour after reaching the hospital. The murderer was arrested. The prisoner said his name was Mooljee Cutchra, that he was a "Mureed" of His Highness Aga Khan of Bombay; and he arrived here only three days ago from the district of Hullar. Many of our readers may remember the case of Goolmalee Hajee, and Busrio Fuddoo and others, which created such a sensation in the city in 1876. Lallun, who had then incurred the enmity of a number of Khojahs on account of some religious differences, was excommunicated by the community. On the evening of the 2nd of March he was returning from the Burra Imaumwarra towards his home in company with some friends, and as he passed by the shop of Goolmalee Hajee, he was set upon by a Khoja merchant named Busrio, Goolmalee Hajee, and three others. Goolmalee wounded him on the head and Busrio tried to cut his throat and in doing so cut his lips severely with a knife, while the others beat him with sticks. Goolmalee and his companions were sentenced to transportation. There can be no doubt that poor Lallun, as a sort of "Martin Luther" on a small scale of the Khojah sect, has long been marked out for indulging his reforming proclivities, and for denying the "holiness," and "supernatural functions," or assumptions of the Saint of the Tribe, who, as our readers probably know, is the successor of the "Old Man of the Mountain" familiar to us in the history of the Crusades; and who has votaries all over Asia, and even in Africa. Several sects, such as the Khojas, Borees and other self-called "Mahomedans" acknowledge the sway of this spiritual potentate, who claims all the functions and powers of his historical predecessor, and among others, of life and death, and eternal damnation.

—*Weekly Review*: One of the most aggravating evils to which the Vernacular Press Act has given rise, is the circulation of pigeon English by young native journalists. Not only has the passing of this nefarious Act dealt a death blow to the growth of vernacular literature, but it has also called into use a hideous parody of the noble Anglo-Saxon tongue which threatens at no distant date to pass current in India as 'Native English.' The effects of such a hybrid growth on the native student may well be imagined. It must inevitably come into collision with the Queen's English.

—Speaking of the Mandalay massacres, the *Rangoon Gazette* says: "It is certain, then, that the miserable people of Upper Burma will never have peace, nor enjoy true prosperity, until we have either annexed the country or helped them to establish a government of their own under our guidance and protection, just as we have done with some of the Native States in India. Those who live next door to a madhouse must undoubtedly expect to have many unpleasant experiences; but it is a question whether in the interests of mortality and humanity we are not bound to interfere if we see one madman killing another although their quarrels do not concern us. Looking at things from a practical point of view, we might be tempted to say, that the more they killed each other off the greater would be the gain to the world in being rid of such a pestilential crew. But we cannot be quiet on-lookers of deeds of murder, and foul acts, without being in a measure consenting parties, and thus becoming morally responsible before God and man. If we have the power and the ability afforded us, it is that we may make a right use of them, that we may put down oppression and stop needless bloodshed."

—*Times of India*: The late Major Reynolds just killed at Kushi Makund, served with the 1st Bombay Grenadiers in 1859-60 against the Wagheers in Okamundel and Kattywar, was present at the combined attack on the position on the Burda Hills on the 18th December 1859, served on the Frontier, Upper Sind, from June 1863 with the Sind Horse, and in Abyssinia, taking part in the operations against Magdala.

—A reduction in the rates of postage between the United Kingdom and the various colonies and dependencies will come into force on the 1st April. The letter-rate will be reduced from 6d. to 4d. per ½ oz.; and the book rate from 2d. to 1d. per 2 oz.: while trade documents will be despatched at a charge of 2½d. per 4 oz. It is stated that the places affected by these changes will be India, China, Ceylon, the Straits Settlements, the West India Islands, and the South American settlements.

—The Kate Waters, an Australian vessel, whilst on a voyage from Hongkong to Foochow, was scuttled and her officers murdered by the Chinese crew. The vessel has since been captured and taken into Singapore.

Captain Torrens, residing at 17, Chowringhee Calcutta, committed suicide on Wednesday night by swallowing a quantity of laudanum.

Wednesday, March 5.

—Mr. Howey, 2nd officer of the B. S. N. steamer *Assyria*, was drowned at Fao, Dec. 31st.

—In Jeypore city, the educational establishment comprises an English, a Persian, and a Sanscrit College—three separate institutions—one schcol for the exclusive education of the children of the nobles, and higher officials of the Raj; one Anglo-Hindoo school and one elementary school—all for boys. The English college has a separate school department at-

tached to it. In addition to the above there are in the city one central and several branch schools for girls. Outside of Jeypore, and scattered in every direction over the Maharajah's territory, there are no less than 434 elementary schools for boys and three for girls—a gigantic machinery, wholly supported by the Maharajah—working for the certain advantage of his people. There is nothing to be compared with it to be found in any other native State of India.—*Correspondent, Indian Daily News.*

—*Indu Prakash*: "In the relief houses opened by Government, much regard was not paid as to the men employed to supply the food to the helpless inmates, who cared not even if it was touched by Europeans, Mahomedans, &c. This has led to a very curious incident. While the people who were fed within the Government relief houses have not suffered under the ban of excommunication, about four or five hundred people, who were similarly fed by some kind-hearted German missionaries in Gooledgood in the Kaladgi district have been excommunicated by their castemen and that because they ate food supplied and touched by Christian missionaries!"

—H. M.'s Troopship *Serapis* arrived yesterday from Portsmouth, bringing the 29th Regt. with drafts. The Troopship *Crocodile* leaves to-day for England with the 1st batallion 2nd Foot.

—The Hindoos of Southern India are up in arms against the Madras Government for admitting daughters of "the dancing-girl class" into the public schools of that presidencey. They say; "even before these girls attain the age of puberty, their habits, their modes of thought and feelings, the language they speak, the company they keep at home—in short, their daily life and their entire social and moral character—are sueh as to render it a seriously dangerous thing for the innocent children of respectable parents to sit and associate with them. That the admission of girls of the dancing-women class into the public schools is highly objectionable on grounds alike of exepediency and morality; it is inexpedient, because it would arm the Hindu parents with so crushing an argument against the education of their daughters and sisters, as the certainty of their manners being vitiated and their morals depraved by association with dancing girls."

—*Advance*: Mr. J. H. McVicker, for some twenty years the proprietor and manager of the leading and most reputable theatre in Chicago, gave to the N. Y. *Tribune*, the other day some of the results of both his observations and experiences. He regards the evil tendencies that have lowered the standard of the drama of late years as past redemption, at least in his time. "Reform will be of slow growth, and I have little faith in the newspapers bringing it about, though agitation is no doubt the proper way. The newspapers, with few exceptions, are managed very much as the theatres are: they give space and attention to that which pays best. As a rule, they give the same prominence to a variety theatre that advertises well that they do the highest class of drama. The public taste is to blame, I suppose, but the newspapers largely create that taste." In other words, Mr. McVicker charges the degradation of the stage in great part, to the venality of those daily papers which praise most that which pays them most.

Thursday, March 6.

—Writing about forests and rain-supply, the *Bombay Gazette* says: "We may, therefore, conclude with tolerable certainty that forests condense more moisture than open land similarly situated; that their influence in this respect is insignificant and more than counterbalanced by the quantity of water which is prevented by the trees from ever reaching the ground, that forests do not attract rain; and that they are dependent entirely on external circumstances for their rain supply."

—Gundeeour Serai, eight miles to the east of Thull, was attacked by Allee Sherzai and Mamozai Orakzai tribes. Four Commissariat servants and one Police constable were killed; seven persons were also wounded, and twenty-nine mules carried off.

—*Bombay Gazette*: "The services of General Primrose and Colonel Green, the 83rd Regiment, 1-1 R. A., and 8-11 and 13-8 R. A. are replaced at the disposal of the military authorities Bombay."

—"The Tulsi water has now been actually bronght into Bombay. It was allowed to flow into some of the distribution mains yesterday, and the pressure at the foot of Malabar Hill was ascertained to be 230 feet, which is high enough in all conscience."

—The *Poona Observer* tells of a dacoity committed 16 miles from Sholapore, by more than 100 persons. One man was killed, another wounded, booty of Rs. 15,000 value carried off.

—*Bombay Gazette*: "On the evening of Tuesday last a very interesting lecture was delivered in the lecture hall of the Free General Assembly's Institution by the Rev. D. Mackichan, one of the Professors of Dr. Wilson's College, on the Phonograph. Mr. Mackichan also gove a few explanatory remarks with regard to the microphone and telephone, both of which instruments together with the phonograph were shown in the lacture hall, and the force of whose powers was allowed to be tested by the audience. When speaking of the phonograph, Mr. Mackichan drew the attention of his audience to the fact that, though the phonograph is undoubtedly a very wonderful instrument and has been brought to a very high degree of perfection, yet, he said, it has not attained that perfection which is attributed to it in the public prints, and which lead us naturally to believe that there is something mysterious and even superhuman in its working. In fact, from the several attempts made on Tuesday evening to reproduce the words spoken into the receiver of the phonograph, it is clear that a great deal depends on the pitch to which the speaker's voice is raised, as also the position of the needle, which works according as the vibration caused by the speaker in the phonograph is less or greater; because in one or two cases, when the speaker's voice was not raised to a sufficiently high pitch, and also when the nedle was not in position, either no sound at all was reproduced, or very indistinct ones were returned to the speaker. The lecture was altogether very interesting, and the rev. lecturer did justice to his subject. A vote of thanks proposed and given to the Rev. Mr. Mackichan and also to Mr. Betts, who assisted in experimenting on the powers of the phonograph."

—*N. Y. Evangelist*: "I see that a newspaper man of Cincinnati has been counting up the murders of the year in these United States. He makes them to be 1,136. And not more than a dozen or two of them have been hanged, and these chiefly black men. A small militia company of them have been locked up in the Penitentiary, till they get away or are pardoned out by "butter hearted" governors. A few more have been swung from trees or telegraph poles by sentence of Judge Lynch; but the greater number are, or soon will be, at large. Is it to be always so? Is red-handed murder to be always compassionated and screened, and no thought to be taken of the murdered, or of endangered society? Horace Greeley had good points; but his mush and milk notions concerning crime and its awards were not among them. And his inauguration of this anti-hanging, is doing more harm, I fear, than all the good he ever did."

—*Christian*; Rev. W. Bradbury writes from Hastings:—

The quiet usefulness of an after-meeting, besides pointing the sinners to Christ, was strikingly shown in our inquiry-meeting in St. Mary's Church last Sunday night.

One case was that of a Christian whose inquiry was how to be sent out as a missionary. I gave him an introduction which brought him the next day before the Bishop of Queensland, who promised him at once ordination. Another case was that of a solicitor, who informed me of his history and interest in the Lord's work, and thus brought out a local helper. The third case was the organ-blower, who had come down from the organ gallery to cry for mercy. A London worker led this lost one to Christ. Another was a servant who attended for the first time, and was also dealt with by the same friend, until she rejoiced in God her Saviour. Looking at these and other cases, I may well say—I never wish to preach without giving the opportunity of an after-meeting.

May I add that on the following day I addressed from twenty to thirty clergy of this locality on the subject of a local mission in all the churches, which was resolved upon; and Mr. Aitken will be invited, with other missioners.

—Same:— We append an account of work in Italy, which we extract from a report sent to us by the Rev. John R. McDougall, of Florence. He says:—

"We had a delightful meeting here in October of the General Assembly of the Free Italian Church. The marked feature was the peace and concord which prevailed. All the reports given in showed progress. Shortly after that I presided at the re-opening in Rome of the College of the Free Italian Church, with sixteen students, other three studying at present under one of our evangelists in the South. Thereafter I had a run to the extreme south of Italy, and spent ten days among the young native churches of Bari, Grumo, Mottola, Taranto, Rocca Imperiale, &c. I was greatly delighted with my visit. How white the fields are unto harvest, when once we have a number of able and devoted evangelists to send out! At Rocca 300 people listened to me attentively for two hours, and among them were all the authorities and town councillors, and heads of families. The whole town is for the Gospel.

"I had the pleasure of preaching and presiding, on Dec. 11, in Genoa at the ordination of a young minister for the island of Cyprus."

—*Advance*: "The Board of Indian Commissioners, in their tenth annual report, make an astonishingly encouraging showing for the Indians. They compare the condition of the Indians in 1868 and 1878. From this statement it appears that one-half of the Indians have discarded the blanket and donned civilized garb; that about one-half have moved out of their lodges and wigwams into houses, the number of which has increased nearly threefold in ten years; that the number of pupils in Indian schools has more than doubled, and that nearly one sixth of our Indian population can read; that about one-eighth are members of Christian churches; that the number of acres of land cultivated by the Indians is about five times as great as ten years ago."

—*Overland Mail February 14th.* The following account is given in despatches through Reuter's agency, dated Cape Town, Jan. 27:—

On Jan. 21st, a British column, consisting of a portion of the 24th Regiment and 600 natives with one battery, was defeated with terrible loss by an overwhelming force of Zulus, who numbered 20,000. A valuable convoy of supplies, consisting of 102 waggons drawn by 1,000 oxen, two guns, 400 shot and shell 1,000 rifles, 250,000 rounds of ammunition, and 60,000 lbs. of commissariat stores, and the colours of the 24th Regt., fell into the hands of the enemy. The engagement occurred about ten miles beyond Rorke's Drift, on the Tugela River. The number of Zulus killed and wounded is estimated to have been, 5,000, while our force was completely annihilated. The extent of the British loss has caused the utmost consternation in the colony. The High Commissioner has sent a despatch by steamer to Mauritius asking for reinforcements, and

has also sent an appeal for additional troops to England by this Mail.

Inquiry proves that the fatal explosion of a gun of the *Thunderer* arose from its having been loaded with a double charge.

Amongst the deaths recorded this week are :—Sir J. L. B. Richardson (Speaker of the Legislative Council, New Zealand), retired major, Bengal Art.; Vice-Admiral G. A. Bedford; Col. J. D. Mends, late 2nd W. I. Regt.; Major Sir G. Wingate, K.C.S.I., (late) Bombay Eng.; Major W. J. Bampfield; the Dean of Ferns; and the Rev. A. Stronach, formerly missionary at Amoy.

The *Leeds Mercury* states that Mr. R. Arthington, of Leeds, has offered the Baptist Missionary Society to provide, at a cost of 2,000*l*., a steamer for navigating the Congo River as soon as the contemplated operations shall have been established at San Salvador. The offer will be gladly accepted, and an expedition will shortly leave England for the purpose.

Friday, March 7,

—Rangoon, 6: A large fire at Mandalay commenced on the 25th ultimo, and destroyed about a mile of buildings on the extreme outside of the city. Numerous dacoities have occurred in consequence of the fire, and it is said some murders also,

—Str. *Cathay* with English Mails left Aden for Bombay, Thursday, 10 A. M.

—Mr. H. W. Hebert, fitter G. I. P. R. has been found guilty of writing defamatory letters against Mr. M. C. Ward, foreman blacksmith, and sentenced to fine Rs. 100 and costs Rs. 580.

Yesterday morning, at about half-past 7 o'clock a cold-blooded murder was committed at Memon Molla, opposite Ismael Ubib's Musjid, by a Mahomedan, named Hamund Tyeb, a Memon, the victim being his own brother-in-law, named Dadoo Shaik Emaum, who was sitting in a shop at the time.

—Deaths last week, 460.

Selections.

EAST OF THE JORDAN.

BY SELAH MERRILL, D D.,

Archæologist of American Palestiue Exploration Society.

Variety of Products.—Ruined Cities.—Churches, etc.

The climate of this country is such as to admit of the greatest variety in the productions of the soil. At one of our camping places east of the Jordan we had for dinner genuine Indian corn, both roasted and boiled; and at several places saw Indian corn growing, but it was poor and small. The land in many sections is well adapted to its growth, and fine crops mi ht be raised if the people knew how to cultivate it. But the ground, in the first place, is not thoroughly prepared, and then they have only one stalk in a place, and never hoe or cultivate it at all and of course the crop, under such circumstances, amounts to nothing. Melons and vegetables of most every kind reach great perfection in the country east of the Jordan. Peaches, pears, and apples are also raised to some extent, but they are generally poor compared with our own. The one fruit, however, of which this land can always boast, is the *grape*. France, Italy, the Rhineland, even California, can produce no such perfect grapes as are raised in Syria. In some sections the hillsides and valleys for many miles are covered with vineyards. Millions on millions of pounds are raised. Such delicious grapes I have never elsewhere tasted, and such immense clusters I have never elsewhere seen. The story of the great clusters which the Hebrew spies took back from Eshcol is not an exaggeration. The cuneiform records of the seventh century before Christ stated that the Assyrians obtained their best wine from the region of Heshbon. Isaiah in his curse pronounced upon Moab alludes to the wealth of vineyards and wine presses with which the land was covered. Even to-day the finest grapes in Syria outside of Damascus, and perhaps those ought not to be excepted, are raised in the vicinity of Es Salt, supposed by some to be the Ramoth Gilead of the Bible. Some of the finest raisins in the world are produced here, which are shipped to Europe, but chiefly to Egypt and the ports on the Red Sea. These raisins are seedless and deliciously sweet. The plains of Moab and Bashan, the hillsides and valleys of Gilead, seem only to be waiting for a better order of things in the form of a good government and an enterprising population, to redeem in modern times that fame for productiveness which they enjoyed during all the centuries of the ancient Hebrew history.

The multitude of ruins that are scattered over all the country east of the Jordan are often and appropriately appealed to as evidence of the populousness of this region in remote times. I will, however, in this connection, mention only a few facts which may tend to convince the reader that this phrase, "multitude of ruins," is by no means an extravagant statement. For instance, the accurate Wetzstein, from the castle at Bozrah counted in the plain about that one city thirty ruined towns. Dr. T. S. Porter counted as many from the castle at Salchad. An intelligent native at Acre (south of Kunawat), from whose housetop I overlooked the surrounding country, pointed out to me upwards of fifty ruined cities and towns, most of which he called by name. From the ruins of Melah es Sarra, some hours east of Salchad Rev. W. Wright, a missionary in Damascus, counted no less than fourteen towns within sight from where he stood. And clustering about Kunawat, the Kenath, of the Old Testament, there are the ruins of a dozen or more important places, some or all of which in ancient times were dependent upon the chief or central city, and together the group strikingly illustrates the Hebrew phrase, "Kenath with her daughter towns." The reader should bear in mind the fact that all these statements refer to the country south of the *Leiah*, whilst the border of the *Leiah* itself is likewise dotted with ruins. These facts, while they justify the statement that this country is covered with ruins, corroborate also in a remarkable manner the Biblical account of the kingdom of Og, who had "sixty cities all of which were fenced with high walls, gates, and bars, besides unwalled towns a great many" (Deut. iii: 4, 5).

In any complete estimate of the wealth and character of the people of the country east of the Jordan in the Roman and Christian period, both the churches and the theatres ought to be mentioned as important evidence. But as only a portion of the ruins have as yet been examined, it is impossible to state how many of these the country possessed. I have myself found as many as sixty ruined churches, and enough theatres have been discovered to show that there was no lack of provision for the theatrical entertainment of the citizens, especially in the large towns. Bozrah, Kunawat, Surveidah, Shubba (the ancient Philippopolis on the eastern side of the *Leiah*), had each one; at Gadara including the hot springs, there were three; at Gerash, if we include the great *Naumachia*, or place where mock sea-fights were held, there were also three; at Ammon, the Rabbath Ammon of the Bible, there were two; and far in the south at Petra there was one of immense size. Each of these theatres would accommodate from three thousand to ten thousand spectators, and some of them are in a very good state of preservation, needing only slight repairs to be ready for use again.

Beirut, Syria—(*Advance.*)

ART AND RELIGION.

Is God displeased with art and culture? No more than he is displeased with sunrise or moonlight. God had not given man this genius, this passion which creates beautiful objects, this taste and faculty which are gratified by these creations, had he not meant that they should have scope and exercise in his world. His West is too gorgeous that he condemn the artist's colors. God's Spirit was in the builders of the Tabernacle in the desert, and in many architects of churches, and makers of statues, and in the whole history of art his Spirit has been. But of Christianity it is to be said that it is something other than art and culture. All these are beautiful—they are not the same. Whether it have polish or not, Christianity is a rescuing of the lost. Not by "symphonies or tones or nocturnes of color," but by the Cross. Christianity may perhaps be helped somewhat by art; displaced it cannot be by art, any more than for bridges can be substituted frost-work. Many are trying now to fit to the strong and gentle hand which religion lays upon the hurts and burdens of the world, the soft and tight and many-buttoned glove of culture.

So soon as art or culture or aught else interferes with the work of religion, it is to be shorn off with so much mercy as his captors showed to Samson when they cut his hair in the prison. No matter though it have sweetness and beauty. Play-day soldiers have the more showy uniform. Where one addresses himself to real work he does not wear the conventional dress of polite society. Polite society is well, and with it God may have no quarrel, though at its conventional dress he may laugh. This world's work is not done, however, by men in dress coats ond white ties. Art is well in its place, but if it hinder the work of religion, it is to be pushed aside.

If this, our modern Protestantism, should lose something in beauty, the loss would not be irreparable if there were gain in efficiency. To make the rendering of the service, the ritual, the sermon, the music, the end of worship, is to make the clothes the end of life. The greatest beauty of the church is the beauty of a rescued life; the best harmony, the songs of a trustful heart. Art has no triumph so admirable as to save a life from sin. Ruskin says—and he may speak when art is the subject of converse—"If Wordsworth were indeed right in feeling that the meanest flower that blows can give—much more for any kindly heart it should be true that the meanest tramp that walks can give—thoughts that do often lie too deep for tears."

I share the opinion that even for the sake of the poor, the broken-hearted, the captives, the blind, the bruised—Isaiah's and Christ's catalogue of the clientage of the Gospel—there is needful a nearer approach to the ancient simplicity of the Gospel. Wherever art and culture have drawn their ribbons across the church door, the poor are kept out as effectively as with doors of bronze and locks of steel. But the more needful thing is that every Christian should return to the ministration of Christ, who indeed was no artist in colors, was careless what shade of color bordered his robe, but for all that, was wise enough to teach and great enough to save a world. (*Advance.*)

Miscellany.

—"Perhaps, too," remarks Lord Beaconsfield, "in this enlightened age, as his mind expands, as he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for Him the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost

its country. Has not he made their history the most famous of the world? Has He not vindicated all their wrongs? Has He not avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe, and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast comm unities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee."—London World.

—The pilgrim Mission of St. Crischona, near Basle in Switzerland, is doing a good work. Its Report says:—

Our students are chiefly Swiss and German, but we always have a number of foreigners among our ranks. Thus at present we have a young Syrian from Sychem, and a youth whose father is a German Missionary in Abyssinia, but whose mother is a Galla, and whose complexion at once denotes the land of his birth. Besides these we have lately admitted four *Bosnian* young men, whom we were very anxious to train as evangelists for their own unhappy land, *in whose favour we very specially request the prayers of those who love the Lord.* Last year there were sixteen young men, who, having finished their preparatory studies, were sent forth to their respective spheres of labour. Four of these are working as pastors in German churches of the United States. Seven were sent out as evangelists to Switzerland and Germany, four under the direction of our own Committee, and three in connection with other societies: one of the former has since relinquished his post, and is now on his way to Canada, there to assist in the work of rescuing perishing little ones. Two are working as teachers in Homes for destitute children. One is a colporteur-evangelist. One other, Gobau Desta, from Abyssinia, has returned thither as a Missionary, under the auspices of the London Society for Promoting Christianity amongst the Jews; and one, our excellent brother Mezenen, has remained with us.

TELEGRAPHIC NEWS.

St. Petersburg, February 27th. The statement that a case of plague had occurred here is declared by the authorities to be untrue.

London, 28th. The extraordinary credit of £1,500,000 asked for by Government on account of the Zulu campaign was unanimously voted by Parliament last night.

Major-General Clifford has been attached to the staff of General Lord Chelmsford. In the House of Commons last night, Mr. W. H. Smith (First Lord of the Admiralty) introduced the Navy estimates for the ensuing financial year, amounting to £10,562,500, thus showing a decrease of £1,500,000 as compared with last year's estimates. The liquidators of the City of Glasgow Bank have notified that they refuse to pay any dividend to the holders of Messrs. Nicol and Co.'s draft.

March 1st: In the House of Commons last night Mr. Fawcett brought forward his motion announced on the 24th January last, calling attention to the inadequate control now exercised over the expenditure of the revenues of India, and asking that a Select Committee be appointed to enquire into and report upon the operations of the Government of India Act of 1858 and the other Acts amending the same. After some discussion the motion was negatived by 139 votes against 100. Mr. Stanhope (Under-Secretary for India) made a statement concerning the present control, which he declared was adequate and effective, and said that the estimate of the increase of taxation which is proposed will not be exceeded. Sir Stafford Northcote (Chancellor of the Exchequer) and Mr. Grant Duff spoke in opposition to the motion, which was supported by Mr. Bright.—Latest advices from the Cape state that the Zulu chief Cetewayo is concentrating his forces preparatory to invading the province of Natal, but that the Tugela river is at present unfordable.—The holders of Messrs. Nicol and Co's. drafts who have not signed the deed of release will receive payment of the dividends of the City of Glasgow Bank in common with the other creditors.—Lieut. Colonel W. G Dhunham Massy, of the 5th Lancers, has been appointed to the command of a division of the Indian Army.

2nd: In the House of Commons yesterday the Army Discipline Bill for amending and consolidating the Mutiny Act with the Articles of War was read a first time—News has been received of the defeat of the Kashgar rebels by the Chinese. The rebels were routed and forced to return into Russian territory.

3rd. The whole of the eight Regiments and two batteries of Artillery ordered to reinforce the British force at Natal have now started for the scene of action. The *Times*, in a leading article on the letters received by the Government of India from Yakub Khan, states that if he concludes peace on acceptable terms, England will recognise him and afford him a moral support. The British and French Governments have agreed to send a joint note to the Khedive of Egypt declaring that they regard the retention of Nubar Pasha in office as President of the Council of Ministers as indispensable. The British India S. N. Co.'s steamer Manora, with troops for Natal, arrived at Cape St. Vincent yesterday morning. This is the fastest passage on record, the average speed being 13·8 knots. Great enthusiasm prevailed amongst the troops, which the pleasant voyage considerably enhanced.

Paris, 3rd. M. de Marcere has resigned the portfolio of Minister of the Interior in consequence of a vote of censure passed upon him by the Chamber of Deputies for his administration of the Prefecture of the Police, combined with personal attacks upon him.

London, 4th. In the House of Commons last night Colonel Stanley (Secretary of State for War), in moving the Army estimates for the ensuing financial year, said that Government has under consideration the formation of a reserve of officers who will receive extra allowances and higher pay, and be employed only when required. The question of heavy guns, he said, was seriously occupying the attention of the Government. No change was contemplated in the total strength of the Army, which will be 135,000 men this year. *Midnight.* In the House of Lords this evening, in reply to a question, Lord Cranbrook (Secretary of State for India) said that every precaution had been taken against famine in India, and expressed the hope that the failure of the rains would not be serious. The Lieutenant-Governor of the Punjaub, after a tour of inspection, had reported that there was no apprehension of famine in that district. At present a drought is expected in Cashmere, and supplies of grain are already going thither.

Paris, 4th: M. Lepére has been appointed to the office of Minister of the Interior, rendered vacant by the resignation of M. de Marcere.

St. Petersburg, 4th: A serious riot has occurred at Kieff. The police made a raid upon a secret printing press, to confiscate it. An armed resistance was made, which resulted in several persons being killed, wounded, and taken prisoners.

Alexandria, 5th: The Prince Tewfik, the hereditary prince of Egypt, has been appointed President of the Council of Ministers, in place of Nubar Pasha, who has been appointed Minister for Foreign Affairs.

Paris, 5th: M. Tirard, a strong advocate of free trade, has been appointed Minister of Agriculture and Commerce.

London, 6th: The London banks have agreed to reduce the usance of Eastern credits to four months, instead of six, as at present, after the 31st of August.

PASSENGERS SAILED.

Per. P. and O. Str. *Venetia*, 3:

For Southampton.—Mr W Hinde, Mrs M Mackenzie, Mrs Byrne, Mr Hardy, and Captain Mayhew.

For Brindisi.—Hon Mr Justice Green, Mrs Green and 3 children, Dr Langley, A Gentleman, Messrs C M Macdonald, Filgate, Propert, Buchanan, Bryans, G A Wallace, David Sears, and A B Stewart.

For Venice.—Major A P Orr, Miss Orr, Mrs Balfour and 2 children, Surgeon Major Cookson, Mr and Mrs Whinfield, Major Horne, Messrs C G Nichols, F W Robinson, D F Mackenzie, Wm Finck, C H Wilks, A Chapman, W Bennett, A Keyser, Mr Milne Walker, and Mr Brodie.

For Suez.—Mr and Mrs L Macdonald, Messrs Caird, C B Gonne, J C Pottinger, and G Sehmer.

For Aden.—Captain E Walsh, Apothecary E O Sullivan, and S Ebrahim.

For Gibraltar.—Mr and Mrs Bordorllos, and Mr Collaco.

Per Str. *Speke Hall*, 5:

Rev Mr and Mrs T J L Mayer and two infants, Mr Price, Mrs Price, Mr A Murray, Rev Mr and Mrs J J Hull and infant, Rev Mr and Mrs Gillespie, Master Thomas Gillespie and Miss Gillespie, Mr H Buttry, C. S., Mr and Mrs Roberts, Mr A V Lazarus, Mrs Brand, Dr W Mackintosh, Mr Kershaw, Mr Sanderson, Mr W G Young, Captain Shumaker, Rev Mr and Mrs. Stephenson, Mr and Mrs London and two infants, Master Tyrrell, Mr Lyon, and two deck passengers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 6:

From Southampton.—Major H M Douglas, 2nd Lieut C M Blacket, Mrs and Miss Keene, Rev Mr and Mrs Lewis, Mr and Mrs Burleigh, Messrs P Tobin, C R Johnston, H Thompson, and W Breiman.

From Venice.—Col and Mrs Gott, Mr and Mrs Macdonald, Mr Cordoza, and Mr and Mrs Robertson.

From Brindisi.—Lieut Col and Mrs Stafford, Mr and Mrs Mackinnon, Mr Mackintosh, Lieut-Col Scott, Mr H M Phipson Messrs C and A Connel, Mr and Miss Campbell, Messrs G Morrison, W Ward, G Miller, A Abercrombie, and F C Osborn.

From Suez.—Mr Marriot, and Mr Wilhelm.

From Aden.—Hon'ble Mr Stopford, One Arab chief, and one police inspector.

Domestic Occurrences.

BIRTH.

REA—February 26th, at the Mission House, Gogo, the wife of the Rev. G. T. Rea. M A, of a son.

MARRIAGES.

McLAUGHLIN—GRAHAM—February 25th, at St. John's Church Ahmednuggur, by the Rev. Father G. Harzheim, S. J., John William McLaughlin, Engine-driver, Decksal, to Caroline Estelie Graham.

KLEE—DOUGHTY—March 5th, at Christ Church, Byculla, by the Rev G. C. Reynell, M A., Hermann J D. Klee to Mary Dora Charlotte, only daughter of John J Doughty, Norwich. Suffolk, late H. H 's 12th Lancers.

MACCALMAN—DAVIS—Mrrch 5th at Kirkee, by the Rev A. L. Onslow, B. A, Hugh MacCalman, M. D., Surgeon, Bombay Medical Service, to annie Amelia, youngest daughter of the late Rev. John Davis, M. A., of Maidenstone House, Blackheath, Kent

KELSALL—LOWE—March 5th, by Rev. G. C. Reynell. R. E. Kelsall, Lieut., 11th Foot, son of the late Colonel Kelsall, 70th Foot, to Elizabeth Rachel, eldest daughter of Charles Butler Lowe, Esq, Tipperary.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th March 1879.

Major G. W. Oldham, (for 2 copies, 17th November 1879, 1 copy 6th October 1879 and 1 copy, 1st March 1880,) Rs. 30-8; Rev. W. B. Keer, 22nd April 1879, Rs. 12-2; Mr. Grennan, 28th February 1879, Rs. 4-14; Rev. J. Squires C. M. S., 2nd Dec. 1879, Rs. 18; Rev. G. R. Navalkar, 22nd Sept 1879, Rs. 6; A. C. Davies, 31st Dec. 1879, Rs. 7-10; General R. Shaw, 22nd May 1878, Rs. 9-4; Miss Brown, 30th May 1879, Rs. 13-8; Elijah Sampson, 31st March 1879, Rs. 1; T. J. Tanner, 28th February 1879, As. 8; A. Christie, 30th September 1879, Rs. 11-7; Rev. A. Bourquin, 3rd February 1880, Rs. 6; J. Wilson, 30th June 1879, Rs. 3-13; G. Ainsworth, 28th February 1879, Rs. 1-8; G. Ainsworth for Customs, 25th February 1879, Rs. 1-8; Mrs. A. J. Judd, 31st January 1879, Rs. 1.

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Branksome Hall	2106	300	12th April „
Rydal Hall	2700	400	3rd May „
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Trentham Hall	2100	300	31st „ „

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Bombay 6th March 1879.

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Bombay, January, 1879.

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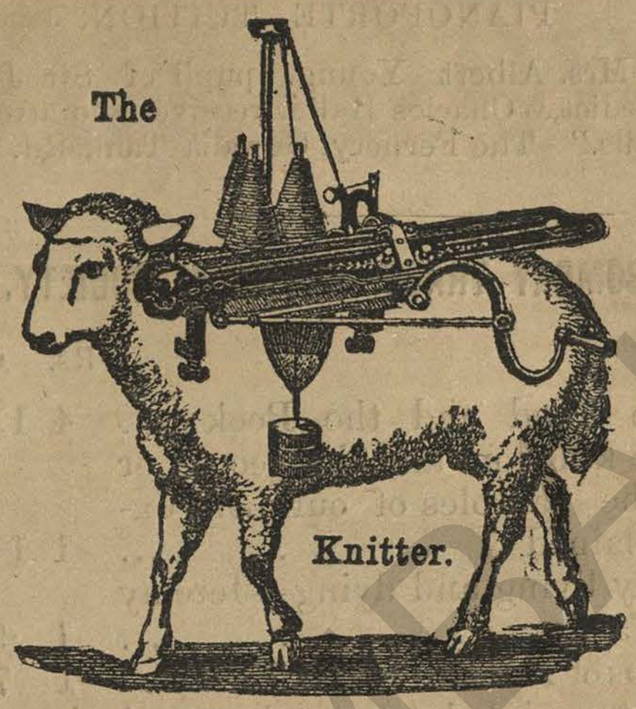

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